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of science, by showing that it answers to the demands of the ethical and spiritual life, with the same practical conclusiveness as do the doctrines of science answer to the needs of the material, animal life. Hence the doctrines of Christianity in their organic unity constitute a spiritual, religious science, just as truly as do those of natural science constitute one of material, sensible things.

The author has arrived, somewhat prematurely perhaps, at the conviction that "The science of religion" has completed its labors, and has discovered *the idea* underlying all religions. Christianity, he thinks, is also shown to be the perfect realization of this fundamental idea. What the author considers this idea to be, and what, therefore, constitutes essential Christianity upon the doctrinal side will be apparent from the following citations: "The essential Christ, who in the beginning was called the Word (or the Logos) is the Eternal Center of every man's life. He was, and is, the One through whom the many come into being, and he gives to each the qualities that make him an individual and also the collective relations that make him a part of a wondrous human whole. . . . Christ is the universal burning reality underlying all religion. . . . But for him at the core of all human life, the peoples of the earth would have never sought the Lord. . . ." (pp. 265, 266).

Thus does our author affirm the Logos Christology as the essential foundation of an interpretation which is to satisfy the thought of an age which is "speaking and thinking in accordance with standards erected by the scientific method" (p. 48). Many will think a much stronger case could be made out for Christianity as the religion of science, by the use of a more scientific method, as distinguished from one essentially dogmatic and dialectical.

The book is rich in illustrative material, and manifests a fervent religious spirit.

Rudolf Eucken's Message to Our Age. By Henry C. Sheldon. New York: Eaton & Mains, 1913. Pp. 55. \$0.35.

Professor Sheldon quotes characteristic passages from Eucken's works, interweaving comment and criticism of his own. The booklet will be wanted by ministers and others who wish to know what Eucken stands for and why he has made such a noticeable impression. After be-

coming acquainted with him through this introduction, many will want to go farther, and familiarize themselves with his writings. This is a good exhibit of the outstanding aspects of Eucken's thought, showing how he points out and emphasizes the remedy for the spiritual deficiency of the present age.

Professor Barton's little volume, *The Heart of the Christian Message* (Macmillan, \$1.25), is one of those little volumes that exhibits compactly, and in capital literary style, the result of wide reading. Starting with the message of Jesus, Professor Barton sets forth the Christian message, as preached by Paul and John, the Eastern church, the Western church, the reformers, the early friends, and the twentieth century. The central message is the great privilege of personal union with God, of becoming his fellow-worker in completing the evolution of humanity. It is a valuable little book for one who wishes to study the forest of Christian thought without getting lost among the trees of histories of doctrines. And, after all, the more one studies Christian doctrine, the more one is convinced that behind all its theologies and institutions, Christianity has really had this one great aim—the bringing of the soul into inward relation with the actual God of the universe.

The Macmillan Company has recently issued a volume by R. Fulton Cutting, entitled *The Church and Society*, consisting of last year's lectures on the Kennedy Foundation at the New York School of Philanthropy. The volume concerns itself with demonstrating the part which the church has played, is playing, and should play in the progress of present-day society. A perusal of these pages goes to show that the church deserves more credit for social altruism than the hostile critic is sometimes willing to give it. The volume is the result of a very elaborate first-hand investigation on the part of Mr. Cutting and his secretary of the work which the church is actually doing. It therefore has the advantage of not being in theory as important, but is an induction from actual facts. The partial list of the books will show the range of treatment—"The Church and the Public School," "The Police," "Public Health," "The Children," etc. In addition the various social enterprises of the individual churches are treated in the second part.